137 areas, the wild olive, wäyra, is preferred, because it is
313 available, a hardwood, yet not difficult to split. Ease of splitting is always a most important consideration because of the population's simple tools and disinclination to expend effort to change what nature provides. Another olive, the wanza (Cordia abyssinica, a coarsely porous light wood), is popular for smoking out beer jars and other pottery before and after use. The yellow, cherry-like olive is one of the available wild fruit trees.

On lower levels of plateau elevation, the acacia known as grar is found in many varieties, often as the "umbrella tree". Generally the wood is hard, used in construction, and even more popular as fuel, especially as charcoal for firing pottery. Lowland trees include the termite-resistant Natal yellow pine, the giant sycamore, mimosa(also called grar), gum trees, lemon, and a small size banana.

137 One of the most popular trees, especially in the larger
824 centers of population on the plateau, was imported by Em-
177 peror Menelik II about half a century ago: the odoriferous, water-holding eucalyptus, called bahēr zaf (lit. the tree from overseas). Although there are no real forests of it, it is the most noticeable tree in Ethiopia, planted around houses, in wooded clumps between urban sections, towering above the native plateau trees. It grows so fast that in some areas it can be "harvested", primarily for construction purposes, after only five years.

137 A common sight on lower slopes is the euphorbia, qul-
278 qwal, which resembles an immense, spiny chandelier with
824 multiple branches. Its milky sap is used in some native

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"Balla", after weeks of searching, a strong tree trunk is selected, after weeks of searching, to serve as center post for the new tuqul.

"Tequr enchät" (Pygeum Africanum), actually light red (lit. black wood), a porous hardwood, commonly available, which seasons well.

[278
589] Rosewood, "Kosso" (Brayera anthelmintica) the search for which is a major occupation and livelihood of poor widows, since the bark and twigs are consumed against tapeworm. It is a heavy wood which can take a fine polish, thus more commonly used in noble homes. It is commonly available, at edge of "dega" upland forest.

"qarqaha", a bamboo of river valleys, can grow up to 5" in diameter, commonly used as major posts in tents of feudal lords during their military campaigns.

"yädäraha shemäl" (bambusa abyssinica), lit. "bamboo of the jungle", a strong bamboo from the qolla lowland, traded from there in former times to serve as a staff for the spear; now used by shepherds as staff, and to fend off dogs, also for some simple furniture.

[778] Male wood is also called "täbot enchät" because hardwood is used to make the tabot, the sacred tablet inscribed with the name of a church, placed in the inner sanctum, symbolizing the Ark of Moses in the Holy of Holies in Jerusalem.

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wild blueberry - "agam", very common; with thorny twigs, resembling the sloe tree; found not far from rivers, on the woyna dega.

wild fig tree - "shola", or "warka", giant tree (ficus sycomorus) with small but very sweet fruit.

"qamma" - fruit resembling raisin, turns brown when ripe, sour, consumed as mild laxative.

mushroom - "enguday", or "anguday", with white bottom. Rarely eaten.

"awut" - common, reddish or white fruit of a nettle bush, of very low prestige and consumed only in time of famine, gathered in early dry season (Mäskäräm to Tər).

Only lemons are consumed publicly without shame. They are purchased on the market. Bananas from the lowlands are also available to urban people, or "great men" who can afford them. Observers have suggested that the common nose-bleeding of Amhara may result from a Vitamin C deficiency, due to little fruit consumption.

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Collecting also provides such necessities as wild cotton in more remote areas (e.g. the Magnza district of Wolqait). Every housewife uses leaves of the "lola" bush in which to bake the festive bread "dabbo".

Wild honey is obtained from the wild bee called "tazzema" (Apis africans miaia), and used against colds as well as "heart ailments". More commonly, honey for making the alcoholic drink "tej", is obtained from a small, tiny-stinged bee (Apis dorsata), but since many of the bees are killed when they are smoked out, this process, too, is one of collecting rather than bee culture.

[278]

23 and form a new one. If he re-uses an old basket, he first sweeps out the larvae (egh) remnants, wax, etc., with the "nebasel" plant which the bees are said to like.

Sometimes as rapidly as six weeks later, the honey is ready for collecting. The hive is smoked out, and many bees perish. Some of the honey is retained at home and mixed with water to make non-alcoholic "berz" when honored guests come. The wax, to which some of the honey still adheres, is rolled over strong cotton or fiber thread and the resulting long thin candle is used in church to illuminate the readings and the processions.

Most of the honey is sold on the big "Saturday market", or directly to the woman in the nearest town who operates a "tedj byet", a mead house. To make it worth his while, a farmer should have at least five skeps-hives, from which he can realize 50 kilos of honey annually, for which he can obtain about $20. A very big keeper may have as many as 50 skeps, bringing him U.S. $200. for the honey. But the real profit is made by the woman owner of the tedj byet, who pays little for this honey, for gesho (fermenting agent) and for a big barrel to brew mead in, and then, after some months, sells her product, "tedj", a wine-like alcoholic drink, at a price that only noblemen, clerks, town officials, and Muslim traders can afford.

The honey of the wild bee, "terb", is used against trachoma and other eye diseases. But "shame" forbids the eating of such wild honey.

Civet cat has been "farmed" by some in certain districts for centuries, and the musk taken regularly from the

252 262 are raised in the housewife's kitchen garden. Every husband of pride claims to be able to distinguish the wot of his wife. Among spices used are:

263 [278] Ethiopian spices, raised by Amhara:

"Tena Adam" (lit. health of Adam), very aromatic. Important medicine against buda spirit (evil eye). This is Rue (Ruta graveolens, Ruta hortensis).

Fenugreek (Trigonella foenumgroccum), called "Abush"

Coriander (Coriandrum sativum), "dembelal". Cheaper than "bärbärē and used to replace it.

Sweet Basil (Ocinum Basilicum), called "bäsobela" or "zäqa qebye"

Bärbärē, the all-important red peppery major garden crop.

Ginger, called "zendjebel". It is used unscraped.

[273] Caraway seed (Carum carvi) called "enselal", also used to make "araqi" intoxicant drink.

"Abusda", a dark seed resembling nug. Also called "tequr azmud".

Mustard seed, called "shenfa", ground to condiment.

Thyme, called "azmud", in light and dark varieties.

Wild Thyme, "tosen".

Garlic, called "näch shenkurt" (lit. white onion).

Spices used by Amhara, but bought on market, including those of Yemen importation:

Cardamon, called "korärima". (Elettaria paradise).

Saffron (Crocus sativus), called "erd", used to add golden orange color to reddish "wot".

Cumin (Cuminium cynisum), called "kamun".

582

757 The pulse is of no interest to the woggesha (unlike ancient medicine in Asia). He relies as heavily on violent purgatives as the ancient Egyptians, and on cauterization (much in the ancient Hippocratic tradition).

The enema, widespread in Asia, is not used. But the intestinal purgatives against tapeworm, especially the famous "kosso" (Quassia ghyssinica), have been developed to complex sequences in medical cure. Butter is used as an ointment and mild laxative, sometimes boiled with specific herbs.

The instruments used by the "woggesha" are very simple: a sharp knife, simple forceps or pliers, wire for ripping (e.g. the soft palate), the horn of a cow or antelope or zebra (called "magämt") for cupping ("aggära"). The latter procedure is not used often, it is tried primarily to cure a chronic headache, by shaving an area on the rear of the skull, making a small incision, and drawing the blood by means of the horn. Artificial nosebleeds are also occasionally produced ("särsära").[1] But drawing blood is done in great secrecy, for the patient is ashamed to have it become known that his "blood is bad". Instead of applying leeches, some patients are taken to a waterhole or lowland lake known to contain leeches, where they expose the sick part of the body in the water, waiting for the leeches to fasten themselves.

752 Some "woggesha" have a great reputation for having saved patients bitten by snakes. The fact is that most Amhara, living on the highland plateau, rarely encounter a really poisonous snake, and suffer most often from the harmless (though painful) bite of the "talba" snake. The patient would recover anyway in due course.

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Table II: Bodily Ailments, Symptoms, Practitioners, Diagnoses, Treatment.

Ailment	Amharic Name	Practitioner	Diagnosis or Symptoms	Treatment
snakebite	"ebab"(snake) "mämmit", very poisonous but rare; "täwarwari ebab", lowland cave snake (also "asil"), very poisonous, but rare on plateau. "talba ebab" brownish flax-snake, common, not poisonous, but believed to be. "zändo" (large python), not poisonous, infrequently encountered.	woggesha däbtära: prevents snakebite by writing amulet "Abuna Batra Maryam", and wrapping it in "tonätla" (mistletoe) leaves that keep snakes away. In presence of snake, lets shadow fall on it to immobilize it, saying: "He is born of virgin, without conception by a father, a and He has saved us; but it, that has misled Eve, the snake..."(which scares the snake away).	fang marks	cuts wound with razor (arab melach), also may cut flesh away. No sucking of blood for fear of poison. Stop bleeding with "let" leaves. Smears oily "nug" - cake on, for healing.
tonsilitis, chronic sore throat	"angar", or "entel" (lit. uvula)	woggesha	pain in throat, regarded as "sick uvula"	rips out part of soft palate with wire.
toothache	"lemam yäzä" (lit. the rot has seized it).	woggesha	toothache	"kills the demon that bites" by inserting a caustic medicine that eats into the gum; (actually a counter-irritant).

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Ailment	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
Ear infection	"qenqen" or "qetqet"	woggesha	diagnosed as "buzzing insect that got into patient's ear".	"kills insect in ear" by caustic drops; (actually a counter-irritant)
cough (human) (donkey)		woggesha		drink expectorant made from aloes ("erä"). feed donkey roasted "qärcho", a yellow thistle weed that grows in plowed fields.
tuberculosis (esp. pulmonary). 30% incidence estimated by Italians.	"mäggäna" (Galla: "arwa karhamu)	däbtära	coughing blood, leaving patient limp. Diagnosed as "threshhold demon named 'mäggäna', who entered patient in early morning", or "red snake in belly".	Purgative, made of root of rhubarb "mäqmäqo" (Rumex abyssinicus), boiled in butter. Magic "sacrifice of threshhold" of chicken or goat, and fumigation of hut with "woggärt". Spraying of holy water. If all are dead, abandon the hut. (Also, cauterization with hot pin).
tapeworm (taenia saginata) Very common.	"wäsfat"	woggesha	noticed in stool; or, prophylactic after every "brundo" (raw beef) feast; or every 2 months.	Purgative (Vermifuge) made of "kosso" (Brayera anthelmintica, Quassia amara), prepared from the dry flowers, bark and twigs of this rosacious highland tree, while swallowing a dozen "enqoqo" seeds like pills. Produces a 3-day painful diarrhea.

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Ailment	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
bacterial dysentery. Very common.		woggesha	diarrhea	Only black tyeff grain may be eaten. If not cured, drink boiled leaves of "zärch embway" thistle (Solanum marginatum).
dysentery. Very common, esp. in market towns	"teqmat" (lit. what makes to sit down)	woggesha	diarrhea with blood	Purgative made of hottest "bärbärē" pepper called "mitmitta" (Capsicum abyssinicum) with smallest pods, taken in the evening together with raw beef ("brundo") after a day of complete fasting; the next morning, drink purgative kosso with engoqo pills.
intestinal disturbances colic	angorba	woggesha	pains, much salivation	drink tea of "teferendo" bush, or of "tembälal" (Jasminum floribundum); or of "amorra" root (used also in tatooing as astringent). In mild cases, chew leaf of "tena adam" garden plant and swallow the juice.

(constipation, etc., is treated with mineral salt "agbal chäw," now with "English salt" (Epsom).

Ailment	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
heart ailment. occasionally.	"leb bäsheta" (lit. heart sickness)	woggesha	pains in heart region	antispasmotic drink made of honey of the wild bee "tazzema" (Apis Africana miaia).
conjunctivitis, trachoma, ophthalmia, eye diseases Very common.	"Nädära" or "Aynät" (female demons)	däbtära	eye inflammation, pain, incipient blindness	apply juice of "Ketketa" flower (Dodonea viscosa) by means of cotton cloth; then take vapor bath. Or use juice of aloes ("rot"). Rub wrinkled leaves of "käsyë" (resembles thyme). Wear amulet recalling Jesus breaking the spell of the demon.
headache, migraine, neuralgia. Very common.	"feltät"	woggesha däbtära		Inhale fumes of burning leaves of "woggärt" plant or "gizewa" bush(which resembles elderberry). Shave area in back of head, make small incision with horn, sucking the blood. On Mary's birthday, leave chickpeas or other food for the birds.
hemorrhoids. common.	"kentarot"	woggesha	pains, (mostly in adults)	Astringent shrinks piles; made of the juice of certain secret roots, applied daily for a week.

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Ailment	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
bleeding from wounds		woggesha		apply rolled and crumbled leaf of "let" plant to wound, to stop bleeding. apply aloes ("rät") to promote formation of scar tissue.
excessive menstrual bleeding	"yädam abennät"	woggesha dabtära	diagnosed as female demon "Werzelya"	Hang magic root under garment. Root bears name of illness, drives it away. Amulets.
miscarriage	"yädam terät"	däbtära	demon Werzelya	Peel this root and wear it. Amulets
barrenness. Incidence as high as 25%	"yädam tefat"	däbtära	demon Werzelya, believed to have "stopped patient's menstruation."	Specially written amulet, referring to King Susneyos' formula, hung on the neckcord.
chigger, sandflea infection. Common, esp. in dry lowland.	"moyalé"	woggesha		Pick out whole organism with needle, without breaking it.
muscular dystrophy, & other paralytic diseases.	"gwaya ankätäkkätäw" (lit. the gwaya plant has broken him).		diagnosed as due to "having walked through a field of this plant", or "having spilled water in which it was boiled, on one's leg". Symptoms: cross legged, pigeontoed walk.	No certain cure. Sometimes treated like the "mech" disease (general functional ailment).

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Ailment	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
paralysis	"sefat"	woggesha däbtära	stroke, often fatal	No certain cure, Amulets.
struck by lightning	"mäbräq	woggesha däbtära	found unconcious diagnosed as "struck by thunder".	Carried to fireplace, kept warm. If patient dies, regarded as heavenly punishment, for hidden crime.
visible syphilis (early stage). Incidence syphilis 50-80% estimated by Italians.	"qiten"	woggesha däbtära	syphilitic sores	1st stage of treatment: Smear resin on sores, or "Käbrē" (sulphur). Intensive eating of bärbäre pepper (Capsicum abyssinicum) in order to salivate, for the disease is believed to come out with saliva; also the purgative kosso (as in cases of tapeworm), for same reason. (Magic): sacrifice male, black goat (to demon), drink its blood and eat it, for this omnivorous animal has eaten a variety of herbs that may help. Then purge 4 months. 2nd stage: Sweatcure at hot springs("filowa"), dedicated to a saint, for 40 days. Refrain from salt, drink much water. In some cases, drink sarsaparilla root (Smilax mauritanica) - (possibly recent diffusion).

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Ailments	Amharic Name	Practitioner	Symptoms or Diagnosis	Treatment
chronic syphilis (including "benign syphilis" resembling Arab "bejel"; neuro syphilis extremely rare. Chronic and inherited syphilis believed common by physicians.	"verdē"	dabtära woggesha		Prophylactic treatment obtained by some from dabtära before exposure to syphilis is kept secret, Cures include crushing of "bessana" root with Kosso, ratio 1 : 2, which is dissolved in pure barley beer "talla gebs". This purgative is believed to bring out germ with diarrhea or vomiting.
gonorrhea (common - esp. in market towns)	"čhäbet" or "čhebet" (lit. it squeezes me)	woggesha	believed caused from having urinated in sunshine. Symptom: pain and urinating with difficulty.	Same cure with "bessana" root purgative as in chronic syphilis.
smallpox other pox (occasional epidemics, now rarer)	"fäntata" "litē"	woggesha	believed caused by morning-threshhold demon "mäggäña" (See tuberculosis)	Vesicant to "bring out the rash" by rubbing "käbrē" (sulphur) on sores, or, if unavailable, saffron. Patient must not touch water until healed. Neighbors wait until after 7½.M. to brink cakes of food, so that they will not encounter the morning demon "mäggäña" on threshhold.

Variolation with "kuffeñ" (mild pox or chicken pox, or taken from pus of sick person) especially in epidemics; sores are rubbed with honey.

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Ailments	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
abscess or running sore	"quncher"	woggesha	believed caused by urine of certain moth.	"bring out rash" by rubbing with sulphur or resin. Ointment made from leaves of "enqoqo" bush used as anti scabies. Purgatives made from "bessana" leaves or from juice of euphorbia candelabra ("qolqwal"), drunk in fresh barley beer.
impetigo	"chefe"	woggesha	believed caused by washing in "bad water"	"bring out rash" by rubbing with sulphur.
white sore on hand; itch.	"lekäft"	woggesha	believed caused by having left water uncovered overnight, and washing hand in it the next morning. Pain, tendons affected. Believed non-contageous.	apply astringent leaf-compresses, e.g. from the "därch embway" flower with the little red fruit; or of the "embway" (yellow thistle).
other sore on hand	"chäfe"	woggesha	believed contageous form of "lekaft"; much feared.	Cover sore with nug oil paste, and salt, to keep it from spreading.
scrofula	"näqarsa"	woggesha	symptoms on neck	"bring out rash" by rubbing with sulphur.

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Ailments	Amharic Name	Practitioner	Symptoms or Diagnosis	Treatment
leprosy (occasionally).	"lefe", "qomata", "läma"	woggesha	discoloration of skin, loss of nails, etc.	Combination of treatment of other sores. (Now treated by WHO with injection of sulphetrone, etc.).
scarlet fever (rare)	"lash"	woggesha dabtära	Peeling skin, sometimes falling hair, in children. Believed caused by female demon that specializes in hurting children.	"bring out rash" by applying sulphur to the itchy skin. Dabtara provides prophylactic as well as curative amulet against this demon.
typhus fever; If epidemic: "tässebo" (common in highlands)	"tälalafi bäsheta", "yänäfs bäsheta"	däbtära	Believed caused by certain demons.	Amulets. (Now free injections and immunization by government "dressers" at town markets).
relapsing fever (Fatality higher than typhus; louse-born in highland, tick-born in lowland).	"mech" or "mechdär"	däbtära woggasha	Patient believed struck by the demon of "hot fog", ("mech mättaw"). Same term used for sunstroke, and pneumonia. Symptoms include headaches, vomiting, violent fever, soon fatal. Illness believed brought on by sunstroke or eating spicy foods or green corn without washing mouth.	Febrifuge prepared from roasted "halgäb" plant (which resembles mint), collected with great secrecy in the bush. "Mech mädhänit" (lit. Mech medicine) also uses other plants, the leaves of which are squeezed, and the juice is drunk, sniffed, and rubbed over body, with formulae being pronounced (magic)

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Ailments	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
malaria (common below 5000 ft. endemic below 3000 ft; epidemics in lowland market towns.	"nedad" (lit. burn) "tekwesat" (fever, generic) "woba" (boil)	woggesha	fever	Patient drinks febrifuge made from min-like herbs boiled in butter. Band with cold water placed on head.
rheumatism (common)	"qorṭemat"	däbtära	believed caused by "buda" evil spirit	Drive evil spirit away with disagreeable odor of "cheqqun" plant stuffed in nose.
		zar doctor	if believed due to possession by "lasy zar"	Bribe the "adbar" outdoor zar spirit or the "qolä" zar with sacrifice of food.
arthritis or deforming rheumatism	"rih"	priest		Rebaptize patient at holy well ("täbäl"); or advise him to go to a hot mineral spring dedicated to a saint ("filowa") for sweat cure.
rickets	"ṭela"	däbtära	swelling of bony joints; believed caused by design of evil eye.	Amulet.
yellow jaundice	"wof zorräbbat" (lit. the bird turned directions over him	däbtära	skin discoloration, thick urin.	Amulet.

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Ailments	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
puerperal fever	"tekwesat" (generic, fever)	däbtära	believed caused by female, jealous, demon "Karina".	Amulet reciting victory of Solomon over Karina.
delirium	"buda" (evil spirit)	däbtära	believed due to "buda" possession.	Intoxicant drug "bätänagər" Thornapple Jimsonweed (Datura stramonium) (lit. that which makes to talk) is drunk by patient so that he reveals the name of the specific evil spirit; then it can be exorcised.
epilepsy	"yäbarya bäsheta" "yabuda basheta" (evil spirit disease) (haut mal) "ganyən yazä (lit. the djinn have seized him) "ebd" (have enslaved him)	däbtära	spasms, convulsions.	Same treatment as in delirium and rheumatism, or both.
(St. Vitus)	"nägärgar", or naqatqat"		running amok, violent	Cast out "ganyən" by spells and exorcism. Or eat intoxicant paste of "assärkush täbbätäbkush" (Cissus adenautha) root. Exorcism of "buda" or "ganyen".

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Ailments	Amharic name	Practitioner	Symptoms or Diagnosis	Treatment
hysteria	"zar" (spirit, benign or evil)	zar doctor	(see zar cult) and "buda"	(see zar cult); Stimulant "apë faris" (stramoine datura) (lit. wood of Persia) is often preliminary treatment. The effect is agitated somnambulism, enabling patient to see the future, and the (evil) spirits that have attached themselves to him; esp. the "aynï tela" (lit. shadow eye), usually in shape of a woman, who spoils well-laid plans. Once her name is revealed, däbtära throws cold water on patient to reawaken.
chronic apathy (catalepsy)	"Tegerteya" (female demon)	zar doctor däbtära	(see zar cult) and "buda"	(see zar cult) and "buda"
insanity	"Waddegeni" (female demon)	zar doctor	(see zar cult)	(see zar cult)
amok			(see "ganyen")	

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682 manslaughter of an average citizen, killed e.g. in an automobile
754 accident, or by a trigger-happy policeman, at "semanya" on its present monetary level.

755 Other types of ganyen disease are forms of epilepsy, "haut mal", referred to by the Amhara as "ganyën yaza" (lit. the ganyen has seized him; plural is "aganent". In this case, a dabtara is often called in and tries to exorcise the evil spirit with magic formulae; sometimes the woggesha doctor tries to intoxicate the patient with
● [278] a paste of "assärkush täbbätäbkush" (Cissus adenautha), which drug finally lets him have some rest. In contrast, the method of the täñqway is literally a bag of tricks.

755 In his role as magician, the täñqway is called "qumma" (from
756 "qomä", he stood up), for he tries to identify the personality of
789 the evil spirit from his abode; e.g. in the water of a brook, or a waterhole in the river, or under a certain tree, etc. The magician is also considered an expert on fire and lightning.
[761] When a person is struck by lightning, "mäbräq" (lit. Thunder), the priests consider it heavenly punishment and in the past even refused to bury the victim in the churchyard; thus the täñqway is called in. His treatment consists of moving the victim quickly to the fireplace - for he regards fire and warm ashes as the counteracting principle. If a house is on fire in town, it is still believed that the magician, standing on the roof of a neighboring house with a mirror, can prevent the spreading of the fire by causing the flames to recoil.

Cases of drowning are his specialty also. This too is considered by the church a heavenly punishment for hidden crimes, for the victim is regarded as having been surrendered to the "demons";

pain, loss of her senses, inability to move her limbs in an often fatal ailment known as sarakian. The midwife is powerless in these contingencies; instead, it is the herbalist or debtera who must be consulted. Thus, the sinj medhaniyt awakiy provides an infusion which the post-partuitive mother drinks to eject a recalcitrant afterbirth (sinj), and the yidemaketir kitabiy provides an herbal amulet to be tied around the waist of the female suffering from post-partum hemorrhaging (demaketir).

The cupper. The cupper (agamiy) assumes either of two therapeutic strategies, depending upon the ailment he is treating. Like the herbalist, he may attempt to draw the pathogenic substance out from the sickman's body. For severe headache (ras mitat: literally, headgerifta), he shaves a circle of one inch diameter on the sickman's occiput, makes a single incision with a razor or other favored knife, places his cup of horn over the incision, sucks out a required number of hornfulls (usually three) of blood, and pours the blood into a waiting basin of water. The extruded blood is then examined for clotting (tikur waha: dark water) which is regarded as evidence that the pathogenic substance is being removed. Later that day, the agamiy returns to repeat his therapy. The occiput is chosen for bleeding because of its proximity to the body's blood reservoir (yidem sir), located at the nape.

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[For information on use of pharmaceuticals, see category 116, pp. 10, 35, 39-69, 73 76-77, 81-90, 92, 113-125, 132-137, 157, 159, 162, 174, 182, 185, 192, and 237-249.]